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¹ *Ibid.*, ii. 872.

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PRESENTACION:

Al comenzar el sexto año de publicación, nos gozamos, no solamente por el hecho de haber logrado sobrevivir el primer lustro, sino también porque nuestra revista se va adentrando cada vez más en temas del interés de nuestro pueblo hispano cristiano. Prueba de ello es que, al tiempo que continuamos explorando el movimiento de santuario, sobre el cual existe entre nuestro pueblo un interés creciente, comenzamos ahora a explorar otro tema de importancia capital: el de la música y su lugar en nuestra adoración. Hemos solicitado artículos sobre este tema a diversos autores, con el propósito de publicarlos en números futuros, pero ahora nos enorgullecemos de poder añadir entre nuestros autores, en el presente número, a uno de los más conocidos y distinguidos compositores de música litúrgica hispana contemporánea. Luego, al tiempo que le damos la bienvenida a nuestro sexto año de existencia, le damos también la bienvenida a Carlos Rosas. Esperamos que, al igual que ha sucedido en el caso del movimiento de santuario, la música litúrgica se vuelva uno de los temas que aparezcan repetidamente en nuestras páginas.

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La música al servicio del Reino

Carlos Rosas

En la historia del género humano, la música ha jugado un papel primordial. Los sentimientos sencillos y profundos han alcanzado en ella su máxima expresión. Muchos pueblos nos han relatado su historia a través del canto, mientras que otros han dibujado su autoretrato psicológico en el lienzo musical del pentagrama. Los aztecas, en cambio, consideraban la música como el origen de la vida. Así lo expresa Miguel León Portilla en su libro, **Los antiguos mexicanos a través de sus crónicas y cantares**: "Bellamente se afirma en el texto indígena que todas esas ciudades comenzaban su vida, cuando se establecía en ellas la música:

Se estableció el canto,
se fijaron los tambores,
se dice que así
principiaban las ciudades:
existía en ellas la música."

La música, entonces, sirve otras muchas funciones además de simplemente proporcionar alegría y esparcimiento. Entre esas otras funciones, se podría citar las siguientes:

1) La música une a las personas

El cántico patriótico "Over There" unió al pueblo estadounidense durante la Primera Guerra Mundial. Más recientemente, cuando Irán detuvo a 53 rehenes norteamericanos durante 1980 y 1981, el pueblo los recordó con listones amarillos, y la canción de Tony Orlando, "Tie a Yellow Ribbon 'Round the Old Oak Tree", adquirió un nuevo destello de popularidad. (Denisoff y Wahrman, 1979: 26-28)

2) La música transmite valores sociales

En la década de 1960 hubo una canción que resonaba en todas partes transmitiendo un mensaje que era representativo de ciertos valores sociales. Los Beatles nos decían que todo lo que necesitamos es amor -"All You Need Is Love"- y todos lo repetíamos cantando y bailando "All You Need Is Love". Luego, durante la época de la guerra en Vietnam, nos pedían que le diéramos una oportunidad a la paz -"Give Peace a Chance."

Este tipo de valores no es el único que ha sido transmitido a través de la música. Entre los más hermosos ejemplos que se pueden mencionar, están los cantares de los antiguos mexicanos. Los aztecas fueron uno de los pueblos que más abundantemente explotaron esta función de la música. Ellos mantenían la tradición de sus antepasados y pasaban, de generación en generación, las enseñanzas de los hombres sabios por medio del canto. "Fueron sus sabios --los tlamatinime-- quienes implantaron en los centros de educación ese sistema dirigido a fijar en la memoria de los estudiantes toda una serie de textos-comentarios de lo que estaba escrito en los códices" (Miguel León Portilla, **Los antiguos mexicanos a través de sus crónicas y cantares**). En los anales de Cuauhtitlan se encuentra el siguiente canto que es una muestra de la transmisión de valores y enseñanzas que el pueblo aprendía de memoria:

Se les enseñaba con esmero a hablar bien,
se les enseñaban los cantares,
los que decían cantares divinos,
siguiendo los códices.
Y se les enseñaba también con cuidado
la cuenta de los días,
el libro de los sueños
y el libro de los años...

3) La música denuncia injusticias

Joan Baez, en su disco de larga duración "Canto a la vida", denuncia la injusticia cometida por unos pocos causando dolor y opresión para muchos. Dolly Parton, en su canción "Nine to Five", que sirve de tema musical a la película con el mismo título, protesta contra el maltrato sufrido por las secretarias de parte de los supervisores. En los Estados Unidos hay muchos grupos minoritarios, y algunos sufren distintos grados de opresión. Sin embargo,

no es necesario pertenecer a un grupo minoritario para experimentar las consecuencias de las injusticias. La mujer norteamericana, aun siendo mayoría, es una mayoría oprimida.

(4) La música influye en el comportamiento humano

La influencia de la música en las personas puede darse a distintos niveles. A un nivel superficial o a un nivel profundo. A un nivel superficial se podría decir que la música es el motor que impulsa y controla los movimientos corporales de las personas. Cuando alguien está escuchando música, automática o subconscientemente sigue el ritmo. En una ocasión, un contratista relataba sus experiencias en el trabajo. Decía que una vez sus trabajadores estaban pintando una casa. En el interior de la casa se escuchaba el aparato estereofónico tocando el vals "Sobre las olas". Cuando el contratista entraba a la casa, observaba que sus pintores movían sus manos al ritmo lento del vals. Entonces apresuradamente cambió el ritmo y puso "La cucaracha". De este modo logró alterar el ritmo de los movimientos corporales de los trabajadores, acelerándolos de acuerdo al ritmo de la música, y pudo terminar su contrato a tiempo. Aun cuando esta influencia se pueda categorizar como superficial, sin embargo, para el contratista, tal influencia podría traer consecuencias desagradables.

A un nivel más profundo, se puede decir que la música influye en el comportamiento de las personas. Esta influencia puede ser positiva o negativa. Como una influencia positiva se podría citar la canción "We Are the World". Este canto impulsó al pueblo norteamericano a compartir de sus bienes para disminuir el hambre en Etiopía. Habría que subrayar que, tal vez debido a la exposición internacional de esta pieza musical, las distintas naciones de la tierra participaron en este esfuerzo colectivo.

Acerca de una influencia negativa de la música en el comportamiento humano, es difícil citar casos concretos. Debido a una falta de comprobación científica, tal influencia negativa de la música en el comportamiento humano queda únicamente como hipótesis. Sin embargo, no está fuera de contexto el mencionar la preocupación que existe en muchas personas acerca del daño que la

letra de algunas canciones puede causar en la juventud. Varios consejos municipales en los Estados Unidos se han reunido para dictar medidas preventivas en contra de tales canciones. Algunas ciudades llegaron a prohibir conciertos de esta música "dañina" dentro de los límites urbanos.

5) La música puede tranquilizar y adormecer; y puede despertar e impulsar a la lucha.

Cuando un recién nacido llora fuertemente, su madre lo toma en sus brazos y trata de calmarlo. Para lograr su intento, le proporciona alimento y empieza a entonar un canto. Paulatinamente, el niño va dejando de llorar, mientras la madre continúa cantando suavemente. A medida que el niño va tomando su alimento y escuchando el canto suave y melodioso de su madre, se va tranquilizando hasta quedar plácidamente dormido. Una de las canciones de cuna más populares en la cultura hispana es "A la ru-ru niño".

Opuestamente al adormecedor canto de cuna, están los impulsivos cantos de guerra. Este tipo de canto logra despertar conciencia, impulsando al pueblo a levantarse en armas en defensa de su nación. Generalmente los himnos nacionales de los distintos países infunden patriotismo a la vez que estimulan a los compatriotas a dar su vida por los demás.

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Las características o funciones que acabamos de señalar con respecto a la música no litúrgica pueden propiamente aplicarse a la música litúrgica. Tomando dos de estos puntos, podríamos decir que:

1) La música litúrgica une a los creyentes

Toda acción litúrgica va dirigida a Dios Padre, en común unión con Jesús, siguiendo el impulso del Espíritu Santo. Esta acción trinitaria debe ofrecerse en comunidad, porque la liturgia no es la celebración de una persona, sino que es celebración de la Iglesia. El cuerpo entero de creyentes, pueblo y clero, constituye la Iglesia. La Iglesia debe ser una comunidad de creyentes, en la cual no debe existir la división ni siquiera entre "pueblo" y "clero". Si hay división, no hay común unión. Somos

una familia con un Padre común. Esta relación con Dios nos hace hermanos a unos con otros. Es conveniente notar que lo importante no es tanto el llamar al otro "hermano", sino el tratarlo como hermano. Es precisamente en la interacción humana, donde se manifiesta la hermandad o comunidad.

Cuando nuestra interacción humana sea más fraternal, y por consiguiente más humanitaria y propia de hijos de Dios, realizaremos entonces la súplica de Jesús a su Padre: "Que todos sean uno como Tú, Padre, estás en Mí, y Yo en Ti. Sean también uno en nosotros: así el mundo creará que Tú me has enviado" (Juan 17:21). Esta dualidad de la común unión, unidos unos con otros y juntos en Jesús y el Padre, es esencial en la familia de Dios.

La música litúrgica sirve la función de unirnos, cuando juntos elevamos nuestras voces. La música nos une a Jesús, porque juntos con El ofrecemos nuestra oración a Dios Padre. En esta forma, la oración alcanza expresión embellecida con armoniosos acordes musicales. Además, el aspecto comunitario de la celebración litúrgica se manifiesta más claramente al resonar las voces de los fieles en el ámbito del templo.

2) La música litúrgica transmite valores evangélicos.

El Evangelio es la Buena Noticia. La Buena Noticia es Jesús mismo. Una de nuestras responsabilidades como cristianos es el anunciar la Buena Noticia a todos los pueblos. Es decir, que debemos de dar a conocer a Jesús en todas partes. Sin embargo, este anuncio evangélico implica la denuncia del pecado. Diciendo esto en pocas palabras, se podría decir que Jesús es Buena Noticia, pero no para todos.

El nacimiento de Jesús es anunciado a los pobres y estos se alegran. El anuncio de Jesús es Buena Noticia para los pobres, y ellos responden con alegría y espontaneidad, compartiendo su pobreza, compartiendo su ser con el recién nacido (Lucas 2:8-19). Esta misma noticia es anunciada al poderoso. Los magos fueron al Rey Herodes a preguntarle dónde había nacido el Rey de los Judíos. Al escuchar Herodes la noticia del nacimiento de Jesús, tembló el rey y con él toda Jerusalén. El anuncio de

Jesús es mala noticia para los poderosos. El Rey Herodes respondió con violencia y trató de eliminar a Jesús (Mateo 2:1-13). Es interesante notar cómo Jesús, aun siendo niño recién nacido, hace cimbrar los cimientos y bambolear las columnas del poder.

Jesús puede ser Buena Noticia para todos si cambian de actitud. La conversión sincera y radical es indispensable. El extinto Arzobispo de San Salvador, Mons. Oscar Romero, mencionó en una de sus últimas homilías: "El rico debe convertirse al pobre y compartir con él los bienes del Reino . . . que pertenece a los pobres." Jesús mismo dijo: "No se puede servir a dos señores" (Mateo 6:24). Esta elección entre los "dos señores" (se podría decir entre dos reinos, el Reino de Dios y el reino de Satanás) tiene que ser definitiva. Jesús nos dice: "El que no está conmigo, está contra Mí" (Lucas 11:23). Finalmente, en nuestra cultura hispana existe un dicho popular que afirma la elección sincera, firme y definitiva entre los dos Reinos: "No se puede chiflar y comer pinole al mismo tiempo."

Los valores del Evangelio están en oposición con los valores del mundo. La lucha de Jesús contra Satanás que nos relatan los evangelistas se podría clasificar como una lucha de valores.

Para comprender más claramente el Reino de Dios, se podría contrastar con el reino de Satanás, sintetizándose en tres verbos opuestos entre sí: El reino de Satanás consiste en **tener, subir, y mandar**. Opuestamente, el Reino de Dios consiste en **compartir, vivir** en comunidad, y **servir**.

El **tener** consiste en monopolizar. Cuando Satanás sube a Jesús al cerro más alto y le muestra todos los reinos del mundo, le dice: **todo** te lo daré si postrándote me adoras." Pero Jesús rechaza el monopolizar, que es sinónimo de "adorar a Satanás".

El **subir** consiste en dominar con tiranía a los demás. Los evangelistas nos narran cómo Satanás lleva a Jesús a la ciudad de Jerusalén, **subiéndolo** a la parte más alta del templo, y le dijo: "Si eres Hijo de Dios, tírate abajo, porque la Escritura dice: 'Dios mandará que sus

ángeles te cuiden y te protejan'." (Lucas 4:9-10). Nuevamente, Jesús rechaza esta manera de ser. El mandar con tiranía a los demás, o estar por encima de todos, es como cuando alguien da una señal, y todos tienen que estar listos para servirle. Jesús, en otra ocasión, no dice que El no vino para ser servido, sino para servir.

El **mandar**, consecuencia de "subir", consiste en hacer sentir su autoridad sobre los demás, constituyéndose en amo y señor. En Lucas 4:3, leemos cómo Satanás tienta a Jesús, diciéndole: "Si eres Hijo de Dios, **manda** que esta piedra se convierta en pan." Jesús rechaza a Satanás y su manera de ser. Es interesante notar cómo termina Lucas la narración de este encuentro entre Jesús y Satanás: "Cuando ya el Diablo no encontró otra forma de poner a prueba a Jesús, se alejó de El por algún tiempo" (Lucas 4:13). Esto da la idea de que el Diablo va a regresar después, para seguir tentando a Jesús. Sin embargo, los evangelistas no nos presentan otra escena de Jesús y Satanás.

No obstante, en el Evangelio hay otras escenas, donde Jesús continúa luchando con Satanás, aun cuando estas escenas son distintas a la mencionada en Lucas 4:1-13. En Mateo 20:20-28, encontramos esta lucha de valores entre los dos Reinos. El evangelista pone en labios de la madre de los hijos de Zebedeo las palabras de Satanás: "**Manda** que en tu Reino uno de mis hijos se siente a tu derecha y el otro a tu izquierda." Jesús le contestó: "No sabes lo que pides" (Mateo 20:21-22). Jesús rehusa **mandar** y ofrece la alternativa de **servir**. Después, en Mateo 20:25-28, hace un contraste entre el reino de Satanás y el Reino de Dios.

La música litúrgica estará al servicio del Reino de Dios si promulga sus valores. El asunto está en que la promulgación de los valores del Reino de Dios implica la renuncia de los valores del reino de Satanás. Cumpliendo esta misión, la música adquiere una dimensión profética, propia de la familia de Dios. Cuando la música llega a desarrollar esta doble función, **profética** y **servicial**, viene a estar más eficazmente al servicio del Reino.

Si la música no cumple esta función, viene a ser como la "canción de cuna" que tranquiliza y adormece.

Una música tranquilizante y adormecedora es la que canta lo abstracto, la que no parte de la realidad vivida. Una música así, es como quienes ven la miseria del otro y no hacen nada por remediarla. En otras palabras, valiendo la expresión, sería una música "miserable".

Por otra parte, la música que tiene esa doble dimensión, **profética** y **servicial**, es como el canto de guerra que despierta e impulsa a la lucha. Hay que recordar que vivimos en una lucha de valores. Depende de nosotros si predominan los valores del mundo o los valores del Evangelio. La música litúrgica que impulsa a la lucha por el Reino de Dios, es la música que parte de la realidad vivida, iluminada por el Evangelio. Esta música invita a cambiar todo aquello que esté en contra del Reino de Dios y su justicia. Esta música, **profética** y **servicial**, es también **misericordiosa**, porque ve la miseria del otro y hace algo por remediarla.

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Conclusión

Los ministros de música, músicos, cantantes y compositores deben estar conscientes de las distintas funciones de la música para utilizarla más eficazmente en el servicio del Reino de Dios. Es necesario un crecimiento en el conocimiento y experiencia vivencial del Reino. Valdría la pena preguntarse cuál de las funciones de la música utilizamos con más frecuencia; si nuestros cantos son como "la canción de cuna", o si son "himnos de guerra" por el Reino; si el contenido teológico de nuestros cantos transmite los valores del Evangelio y en qué forma influye en el comportamiento de las personas; si nuestros cantos unen a la comunidad, y para qué la unen.

No es la intención el dar una conclusión a este artículo sino, más bien, dejarlo como una inquietud o un interrogante. El estar al servicio del Reino es un constante proceso de conversión. Es un ir dejando los valores egoístas del mundo y viviendo esa dimensión liberadora del Evangelio. A medida que avancemos en el proceso, más y más irán nuestros cantos proclamando la Buena Noticia y alegrando a los pobres. Poco a poco

nuestros cantos harán temblar a los ricos, no buscando su destrucción, sino su conversión y vida. Entonces nuestra música estará al servicio del Reino, haciendo de este mundo un lugar más hermoso, donde todos vivamos felices.

Summary

Music, both liturgical and non-liturgical, has a variety of functions. Among these functions, two stand out. On the one hand, music can be soothing and quieting, like a lullaby. On the other, it can rouse to action and commitment, like a national anthem. Since there is a radical contradiction between the values of the Kingdom and those of the world, as long as we live in this world liturgical music must not be soothing, but rather rousing to action. It must move to action on behalf of the poor, for whom the Good News is primarily. And it must also be a music that makes the rich and powerful tremble, not for their own destruction, but rather for their conversion and life.

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Si desea mayor información, favor de dirigirse a:
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The Apostles' Creed and the Sanctuary Movement

Justo L. González

The more I work in support of the Sanctuary Movement, and the more I read the letters, both pro and con, that come to my office, the more I become convinced that the struggle in which we are involved is no less crucial than the struggles of the early church as it sought to clarify its own understanding of the faith in face of threats both from within and from outside.

At that time, as part of its response to those threats, the church composed the document that we now know as the Apostles' Creed.

When that Creed was first composed, the doctrine that menaced the church was Marcionism. This doctrine held, among many other things, that the God whom Jesus Christ revealed and whom He called "Father" was God only of spiritual reality, and that this physical world with its decay, its pain and its imperfection was the realm, not of that supreme God, but of a lesser being whom Marcion called Jehova and whom he identified with the God of the Old Testament.

Against such doctrines, the Church responded with the Creed: "I believe in God the Father Almighty." The word that is translated into English as "Almighty" is the Greek "pantokrator," which means "all-ruling" (from the same roots from which we today derive the words **panhellenism** and **pantheism**, on the one hand, and **democracy** and **aristocracy**, on the other). Thus, what the church was saying was not, as we often imagine, that ours is a God who can do whatever the divine will pleases --that may or may not be true, but in any case it was not the issue in question at the time. What the church was saying in the Creed is that ours is a God who is God over all things. There is not a realm of the spiritual over which God rules and a real of the material,

or of the political, over which some other being rules. There may be creatures, and indeed we are among them, who rebel against the divine will and disobey it. But even such creatures have not moved beyond the limits of God's realm and God's power.

It is significant that the struggle against Marcionism is still our struggle today. For what is taking place is that there are political and religious powers in this nation who are trying to tell us that there are religious matters and there are political matters, and that while the first are properly the concern of the church, the latter are best left alone to the politicians. A rather large percentage of the letters I receive protesting our support for the Sanctuary Movement express this view in one way or another. One of them says, "when religious people leave spiritual matters and start meddling in the affairs of government, both sides lose." And still another writes, "why do you people insist on meddling in matters about which you know nothing? Remember Romans 13."

This last quote is significant, for it shows the fallacy of this argument. Romans 13 is a political text. We may like it or we may not like it. But it is political. Thus, those who are telling us to stay out of politics, and who claim to be speaking out of "spiritual" motivations, in reality are also speaking out of a political motivation.

This may even have been the case with Marcion. His apparently spiritualistic doctrines were very closely connected with political agendas of his time. Indeed, there are indications that in the region of Asia Minor from whence he came there was an increasing anti-Semitic feeling, a feeling that often influenced the policy of Roman authorities. Late in the first century, both Christians and Jews in Asia Minor had been persecuted by Roman authorities. In such circumstances, it would have seemed wise to disassociate the Church from Judaism. This was precisely what Marcion was doing. Thus, while his doctrines were a call for pure spirituality, and a disregard for the material, they were closely related to very material and political considerations.

Likewise, the present call for a greater distance

between the material and the spiritual usually comes from those who already possess a wealth of material goods and material power, and who resent anyone telling them that their spiritual convictions should somehow guide what they do with that wealth and that power.

In proclaiming, "We believe in God the Father Almighty," the early church decided that there are no borders to God's power and concern. This was true of the border that Marcion tried to build between the spiritual and the material. It was also true of the barrier he tried to build between Israel and the Church. In proclaiming, "we believe in God almighty," the church was saying, yes, there is something particular and special about us as the body of believers; but God is also the God of Israel, who has taught us much of what we know; even more, God is the God of the infidel and of the atheist. When it comes to God being "**pantocrator**," all borders become secondary. Borders are significant. They are not to be flaunted. But they all become secondary when it comes to the love of God, and to the love of neighbor which is to reflect God's love.

It is because we believe in God Almighty, because we believe in God "**pantocrator**," that we must be involved in the pain of those beyond our borders who suffer from war and persecution, and in the pain of those within our borders who would be sent back beyond our borders by those who idolize the state.

The Creed then moves to a second clause: "And in Jesus Christ, his only Son, our Lord..." Here we go one step beyond. Ours is not only a God whose concern reaches across all barriers that we make. Ours is even a God whose concern crosses over the border between the human and the divine. Marcion's Jesus was a messenger from on-high. The Jesus Christ of the faith of the church is very God who breaks the barrier that separates God from human. Actually, in many ancient Christian writings of a popular nature, the image of the incarnation is that of a world being guarded by a host of angels in the heavenly spheres, blocking humans from access to heaven, and Jesus Christ breaking through those spheres and those guards in order to free humankind from their constrictions. In this view, what God has done in Jesus

Christ is precisely to break the power of a sort of INS that stood between heaven and earth, or rather, that stood in heaven between the earth and God.

Ours is a God who breaks the hold of any barriers or borders that may hold people in subjection. The act of the incarnation is consistent with the act of leading the children of Israel across the borders of Egypt; it is consistent with leading them across the desert from exile in Babylon; and it is consistent with leading other children of God over the borders that now would destroy them, and across the desert of Arizona. If God for us broke through the heavenly spheres, how much more should we not break through the earthly spheres of power in order to rescue some of those for whom Christ also died!

Such is the meaning of this second clause of the Creed. But before we leave this second clause, let us not forget that its purpose is also to put an end to all false "spiritualizing" in the church. Marcion claimed that Jesus, being of heavenly and spiritual origin, could not have been physically born. The Creed retorts by affirming that He was "born of the Virgin Mary" (while today we find the **virgin** birth the most surprising element in this affirmation, what Marcion would have found most difficult to accept would be the **virgin birth**). And He was not only born; he also **suffered**, was **crucified**, **dead** and **buried**, and on the third day He **rose again** from the dead. His was truly a physical life. His was no spiritual body. His were no spiritual suffering or spiritual cross. His was no spiritual resurrection. God is not involved only in spiritual matters. God is not involved only in religious matters. In Jesus Christ, God takes up a physical body because God is interested in physical bodies. In Jesus Christ, God takes up a cross because God is interested in human suffering. In Jesus Christ, God dies because God is interested in human deaths. In Jesus Christ, God rises again because God's purposes of life and love will never be defeated. It is out of this faith that we must be involved in the sanctuary movement, which is a movement to take seriously the pains and the sufferings of our refugee sisters and brothers, and is also a movement to promise them new life, and to discover new life for ourselves.

We come now to the third clause of the Creed: "I believe in the Holy Spirit." I believe that the God who spoke to Moses, the God who delivered Daniel, the God who spoke in Jesus Christ, the God who called Paul, is still with us. I believe that God still speaks; that God still demands obedience; that God still raises prophets to proclaim the divine will. That is what we are saying when we affirm that we believe in the Holy Spirit. A church that no longer believes in the Holy Spirit is dead, for its God is dead, or at least absent. A church that does not believe in the Holy Spirit cannot respond to the changing challenges of today's world.

But this is not a "spiritualizing" Spirit. This is not a Spirit that carries us out of the world of economic and political realities. On the contrary, this is the Spirit by whose action, according to the second clause of the Creed, Jesus came to be part of this world of Herods and crosses, for that clause says that He was "conceived by the Holy Spirit." This is the Spirit of Jesus Christ, the Spirit of the God who breaks barriers, who crosses borders, who frees slaves, who deposes pharaohs.

The Creed then goes on to say four things that follow from belief in this Spirit. Four things by which we know that the Spirit in whom we believe is indeed the **Holy Spirit** of the God **Almighty**.

The first of these is "I believe in the Holy Catholic Church." This is the item in the entire Creed that I have always found most difficult to believe. It is difficult to believe that the church I know is truly the church of God. It is difficult to believe that these various denominations, apparently more intent on preserving their own lives than on performing the ministry of Jesus, are truly the One, Holy, Catholic Church. It is difficult to believe that this church in which the powerful and the wise and the white are first is truly the church of the One who said, "not so among you" and who promised that "the first shall be last." It is difficult to believe. And yet, every now and then, even in the midst of all our sins, God gives us a glimpse that it is indeed so.

The sanctuary movement is one such glimpse. It is such a glimpse, because in it we discover a different

dimension of what it means to believe in the Church. For most of us, to believe in the Church means either to believe its doctrines, or to believe that this organization is somehow holy. There is a sense and a degree in which both of these are true. But the sanctuary movement clearly shows that there is another sense in which it is even more important to believe in the church. That is to believe in the church as that universal, i.e., catholic body that precisely because of its catholicity has a perspective on reality that no purely national body, nor any international corporation, can have. The reason why I believe in the sanctuary movement is that I believe in the church. Were it not for the church, I would believe in newspapers, or I would believe in the Administration, or I would believe in what people who only became interested in Central America last year tell me. But because of the church, because of this One, Holy, Catholic, body, I have sisters and brothers in every Central American country. These are brothers and sisters with whom I have been in contact for most of my life, and who have been in contact for generations with others here whom I respect. When it comes to knowing what is going on in Central America, "I believe in the Catholic Church." To believe in this church, to listen to what it is telling the rest of us, and to trust it even when our news media and our government are telling us that matters are different, is part of what it means to believe in the Holy Spirit.

Secondly, to believe in the Holy Spirit means to believe in the forgiveness of sins. It means to believe in the forgiveness of our own sins, and thus to be able to live by grace. To live by grace enables us to respond to the need of the neighbor without having to stop at every point to consider our own salvation or our own purity. Thus, if neighbors are in need, and in order to respond to them I have to break the law, even while I regret breaking the law, I don't have to wait till I solve all the problems in my conscience before I take action.

It means also to believe in the forgiveness of the sins of our enemies. This is perhaps the most difficult part, when we consider that our enemies are causing thousands of deaths and untold suffering. But in this too we believe, not because we are such great Christians or

such loving people, but because of the action of the Holy Spirit. To believe in the Holy Spirit is to believe in the One who can lead us to forgive even as God forgives. Any belief in a spirit that does not include belief in the forgiveness of sins is not belief in the **Holy Spirit**.

Thirdly, belief in the Holy Spirit involves belief in "the resurrection of the body" and in "life everlasting." Perhaps no Christian doctrine has received worse press among activists. "Pie in the sky, bye and bye" is considered a very bad thing. And it certainly is, if it is used to keep us from our present struggle. But as a historian I can think of no radical Christian movement that did not have a very strong eschatological dimension. Indeed, to believe that there will be pie in the sky has two important consequences. The first is that if there is no pie here, or if some get all the pie and the rest get none, there is something wrong and ungodly in the present order. Secondly, it means that I can devote myself fully to the present struggle in the assurance that, even though I may temporarily fail and end in death, death does not have the last word. Thus, when the Creed says "I believe in the resurrection of the body, and life everlasting," what it is affirming is a very dialectical reality that bodies are indeed important; that bodies ought not to go hungry; that bodies ought not to be tortured; that bodies ought not to be killed; but at the same time, that the torturers of bodies and the killers of bodies do not have the last word.

Finally, I have left the "communion of saints" to the end because it leads us to the question of why there are three main sections in the Apostles' Creed. What has usually gone unnoticed in most interpretations of the **communio sanctorum** is the actual meaning of the word **communio**, which comes from the verb **communicare**, which means "to share" or "to have things in common." When one realizes this, one immediately recalls the various places in Acts where we are told that the christians "had all things in common." And, interestingly enough, the words used there remind us that **koinonia**, which we usually translate as "fellowship" or "communion," also has the same connotation.

In any case, what is clear is that the Creed is

saying that belief in the Holy Spirit manifests itself in sharing. It manifests itself in sharing with those immediately before us. And it also manifests itself in sharing with all those who are in need wherever they may be. The communion of saints means that borders are not proper limits to our sharing, and that we have no right to claim something as ours simply because we happen to be born on one side of the railroad tracks or on one side of the border. Anything less than such communion is less than full obedience to the Holy Spirit.

Why is such sharing important? It is important because of our common humanity, which demands it of us. But perhaps our humanity demands it of us because after all we are made after the image of a God whose very nature is to share. And it is here that we come to the question that I had raised before, namely, why are there three clauses in the Apostles' Creed? Or, in other words, what is the significance of belief in the Triune God?

For many years I have studied the history of the development of Trinitarian theology, and the various ways in which the doctrine of the Trinity has been interpreted by the most outstanding theologians. Nowhere have I found a discussion of the doctrine of the Trinity more enlightening than the following words of Roman Catholic Bishop Christopher Mwoleka, of Tanzania:

I think we have problems understanding the Holy Trinity because we approach the mystery from the wrong side. The intellectual side is not the best side to start with. We try to get hold of the wrong end of the stick, and it never works. The right approach to the mystery is to **imitate** the Trinity ...

On believing this mystery, the first thing we should have done was to imitate God, then we would ask no more questions, for we would understand. God does not reveal Himself to us for the sake of speculation. He is not giving us a riddle to solve. He is offering us life. He is telling us: "This is what it means to live, now begin to live as I do." What is the one and only reason why God revealed this mystery to us if it is not to stress that life is not life

at all unless it is shared?

If we would once again begin to share life in all its aspects, we would soon understand what the Trinity is all about and rejoice...

As long as we do not know how to share earthly goods, as God would have us do, it is an illusion that we know what it is to share in the life of the Trinity which is our destiny...

The question is: Have we imitated the Holy Trinity in sharing earthly goods?¹

The sanctuary movement, which is a movement to share our freedom with those who lack for it, even at the risk of our own freedom, and a movement to share our security with others, even at the risk of our own security, is but one more way, a very explicit way, to affirm our faith in this Trinity, and thus to affirm with the church through all ages:

I believe in God ...

Resumen

En el presente ensayo se intenta relacionar el movimiento de santuario con las doctrinas fundamentales del cristianismo, a base de un estudio del Credo. Se toma en cuenta que el Credo probablemente tuvo su origen en Roma en respuesta al reto del marcionismo, y se establece un paralelismo entre la perspectiva de los marcionitas y la de quienes hoy se oponen al movimiento de santuario. De igual modo, se van analizando las diversas afirmaciones del Credo y mostrando su importancia para las cuestiones que se suscitan hoy con respecto al movimiento de santuario.

¹In Gerald H. Anderson and Thomas Stransky, eds., **Mission Trends No. 3: Third World Theologies** (New York: Paulist Press, 1976), pp. 152-54.

Reseña bibliográfica

Pedro Sandín-Fremaint

Philosophy of Liberation. Enrique Dussel (Maryknoll, New York: Orbis, 1986).

Once again Orbis Books offers anglophone readers access to a very important text out of Latin America. I refer to the recent publication of Enrique Dussel's **Philosophy of Liberation**, originally published in Spanish in 1980 under the title of **Filosofía de la Liberación**. The English version is supplemented with an appendix entitled "Philosophy and Praxis," which corresponds to an address given by Dussel to the American Catholic Philosophical Association in Philadelphia, April, 1980.

Through a series of philosophical theses of growing complexity, Dussel elaborates what he himself calls "a provisional theoretical philosophical framework" (p. viii). For those who have been following the Latin American theological production of the past fifteen years this framework will be a welcomed contribution. It offers us a conceptual clarification that will serve as a powerful tool and corrective for future work, as well as for the ongoing necessary dialogue with First World thought. Rejecting traditional political classifications (monarchies, aristocracies, democracies), Dussel adopts from the start the only division of governments that makes sense from the perspective of the Third World: the distinction between states of the center and those of the periphery. This constitutes what Dussel describes as taking geopolitical space seriously: "To be born at the North Pole or in Chiapas is not the same thing as to be born in New York City" (p. 2). This initial gesture has an enormous methodological significance, since it determines the perspective from which Dussel will elaborate his philosophical discourse. As a philosophy that locates itself in the periphery, the Philosophy of Liberation redefines or reinscribes many concepts of traditional philosophy, proposing particular attention to more pertinent categories of philosophical thought, such as "exteriority" and "otherness."

Instead of attempting to summarize Dussel's compact work, which strongly resists summarizing, I will offer a couple of examples of the book's most important accomplishments. Reading **Philosophy of Liberation** made me aware of the extent to which our thought is still imprisoned by the categories of the center. So many of us have uncritically accepted, for example, Western's theology proclamation of the demise of metaphysics. We have unwittingly assented to the questionable logic that when Western thought reaches an impasse it is because the limits of human thought have been reached. Through a careful reconsideration of terms, Dussel demonstrates the fallacy involved in our implicit syllogism. He distinguishes between "cosmos" and "world," defining the former as "the totality of real things" and the latter as "the totality of sense included in one's fundamental horizon" (p. 23). Thus, the limit to which Western thought arrived in declaring the death of metaphysics was the limit of its socio-culturally produced "world," not the limit of the "cosmos." The **metaphysical** is that which is beyond **physis**, beyond the **natural**. But, the **natural** is always socially and culturally determined --something that becomes very clear in examples Dussel offers us from Thomas Aquinas and, in the following quotation, from Aristotle: "Nature (**physis**) would like to distinguish between the bodies of freemen and those of slaves, making the one strong for servile labor ..." (p. 182). What Dussel accomplishes is the appropriation of a traditional term from Western philosophy and its reinscription in order to have it serve the needs of peripheral philosophy: the metaphysical will be that which lies beyond the "world," beyond the "fundamental horizon." Having liberated the concept of the metaphysical, Dussel uses it to refer to the encounter with the **other**: "Only the free person, each person, is the self-substantive, autonomous, other totality: metaphysical exteriority, the most real reality beyond the world and Being" (p. 41). It will not be difficult for the reader of Latin American Theology to appreciate the value of this reappropriation of the concept of metaphysics.

Another valuable contribution of Dussel's work concerns his placement of the scientific method within a hierarchy of methods in which the scientific moment does not have the last word. He places the dialectical method

above the scientific, affirming that "it is a critical method with respect to which the scientific method is often as ingenuous as the average person is with respect to the scientist" (p. 158). But the dialectical moment is essentially a negative moment, a **deconstructive moment**, to use the post-structuralist language. So Dussel introduces a method which is above the dialectical and which he calls the **analectical moment**: "The analectical moment is the **affirmation** of exteriority. ... To affirm exteriority is to realize what is impossible for the system..." (p. 160). The analectical moment is, thus, the "ethical" moment of openness to the other, but located in a relationship of transcendence with respect to science and dialectics. In this way Dussel, while recognizing that there is discontinuity between theory and praxis, places analectics --the moment of radical openness to the other-- in a position to judge our theories.

Philosophy of Liberation is an inestimable contribution to Third World bibliography. Through its systematization of the discourse of liberation, it leaves the reader with a renewed sense of empowerment.

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